

# ECUMENICAL PRESS SERVICE

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the WORLD ALLIANCE for INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES  
the WORLD ALLIANCE of YOUNG MEN'S CHRISTIAN ASSOCIATIONS  
the WORLD'S YOUNG WOMEN'S CHRISTIAN ASSOCIATION  
the WORLD'S STUDENT CHRISTIAN FEDERATION  
the WORLD'S SUNDAY SCHOOL ASSOCIATION



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## UNITED STATES

## Dr Stanley Jones' Crusade for a United Church

An article in "The Christian Century" (October 15, 1947), well-known American weekly, speaks of the series of popular meetings in thirty cities of the United States in advocacy for a United Church of America, undertaken by Dr Stanley Jones, famous evangelist and missionary. The scheme which Dr Jones is particularly presenting is a federal union of the Churches to form the "Church of Christ in America". Denominations joining the union would become "branches" of the one Church and would have local self-government. Over the branches there would be a general assembly, made up of representatives of the participating denominations, which would deal with strategics for evangelism, home and foreign missions, education, relationship of Church and State and relationship of branch with branch. The doctrinal basis of the union would be simply a confession that "Jesus is the Christ, the Son of the living God".

"For three years", writes the 'Christian Century', "Dr Jones has been building an organisation, largely of laymen, to support the crusade for church union which he proposed to launch, and whose launching has now been accomplished by his nation-wide speaking tour". The crusade "grew out of a sense of frustration in his evangelistic work due to the sectarianised character of Protestantism." The cause for this he finds "in the general disrespect toward the kind of Church with which Protestantism sponsors its evangelistic appeal... Christian evangelism is not merely the voice of the evangelist; it is the voice of the Christian Church; and its voice is weak and falsetto if the Church into which it calls men is felt not to be worthy of their allegiance..."

"The distinctive feature of Dr Jones' crusade for church union is that he directs his message to the laity. By the 'laity' he means the rank and file members of the Churches together with the parish ministers. The term, as he uses it, is in contrast with theologians and ecclesiastics who, up to now, have had the direction of the ecumenical movement. This movement is too slow, he feels; unnecessarily and perilously slow. Dr Jones does not disregard the ecclesiastics and the theologians, but he wants to build a fire under them! So he addresses the laity over the heads of these responsible servants of the Churches and asks for







a 'Mandate from the grass roots' - the membership and parish ministers of the Churches...

"In the end it will be necessary to win the conscience and intelligence of the laity; there can be no united Church without their intelligent and loyal support. Why not, Dr Jones asks, win them now, and so prepare their thinking and purpose for whatever reorientation will be required when the leaders at the top have reached some practical conclusion? But he seeks more than this. He seeks to arouse in the laity such a sense of the urgent and imperative need of a different kind of Church from that through which a limp Protestantism speaks its message to the modern world that the leaders 'at the top' will feel the pressure of a 'mandate' to bring their apparently endless talk to the point of decision and action."

E.P.S. Geneva

#### UNITED STATES

#### A Proposal to Overcome Tension Between Roman Catholics and Protestants

At a regional conference of the Methodist Church held in Charlotte, N.C. on October 15, Bishop G. Bromley Oxnam, former President of the Federal Council of the Churches of Christ in America, declared that "current tension between Protestant Churches and the Roman Catholic Church could be removed if Roman Catholic leaders as churchmen and Protestant leaders as churchmen were to sit in friendly conference and in the spirit of Jesus seek to reach understanding worthy of followers of Christ."

"The Protestants in the United States", said Bishop Oxnam, "earnestly desire its removal - if the Roman Catholic Church would enunciate a doctrine of religious liberty based upon the principle of doing unto others as it would be done by." Bishop Oxnam concluded: "Wherever Protestants have sought to restrict the religious liberty of Roman Catholics in the past, or in the present, American Protestants stand ready to do all in their power to end such restriction, and heartily repent any church action; but they call upon the hierarchy to affirm its willingness to repent and to show works meet for repentance in honest efforts to maintain religious liberty."

E.P.S. Geneva

#### MEXICO

#### Tolerance and Respect of Conscience Between Roman Catholics and Protestants

The National Evangelical Council of Mexico declared on October 14, that the establishment of "an atmosphere of tolerance and respect of conscience" between Protestants and Roman Catholics is indispensable to both groups. The Council comprises the Protestants Pastors and Workers Alliance and the Group of Lay Evangelists. This atmosphere of tolerance is necessary "in order to fight against evil, without implying renunciation of loyalty which each group owes to its convictions, nor the right to defend or propagate these convictions."

In its bid for tolerance, the Council also pointed out that the Most Rev. Luis Martinez, Roman Catholic Archbishop of Mexico City, recently exhorted Catholics to avoid conflicts with Protestants.

E.P.S. Geneva







GREAT BRITAINA William Temple College for Women

On October 21 the William Temple Memorial Appeal was launched. The appeal, which is being made by the Archbishops of Canterbury and York, is to raise a sum of £25,000 in memory of the late Dr William Temple, Archbishop of Canterbury and President of the Provisional Committee of the World Council of Churches. The money is to be devoted to the further development of a theological college for women, which was opened on October 15, at the Old Rectory, Hawarden, near Chester. The college is designed for women of good education from the age of 18, who desire to have a sound training in Christian theology and sociology to enable them to teach the Christian way of life, and answer the questions of men, women and children in industry, social work and education. It was Archbishop Temple who appointed the commission which in 1942 recommended the setting-up after the war of this college, the first of its kind.

The intention is that the college should ultimately be near one of the universities but that for the first few years it should occupy the Old Rectory College at Hawarden. Among those supporting the appeal are Mr. C.R. Attlee, Lord Salisbury, Lord Grey, Lord Halifax, Sir Walter Moberly, Sir Stafford Cripps, Mr. R.A. Butler, Mr. Cliver Stanley and Miss Dorothy Sayers. E.P.S. Geneva

GREAT BRITAIN"Abide With Me"

On November 16, the centenary commemoration of the hymn "Abide with me" will be celebrated. That hymn, composed a few weeks before his death by the Rev. Henry Francis Lyte, has been one of the most beloved hymns for many generations of Christians. It has been translated into a great number of languages.

At Westminster Abbey a memorial tablet will be dedicated to the hymn writer, placed beneath the one erected to the Wesleys. As a permanent memorial to Lyte at Torquay Memorial Eventide Homes for aged ministers of all denominations will be erected. E.P.S. Geneva

GREAT BRITAINMeeting of the World Council of Christian Education

A crowded meeting and youth rally, organised by the World Council of Christian Education, incorporating the World's Sunday School Association, was held in Wimbledom Town Hall (London), on October 27. Among the speakers were the Rt. Hon. George Tomlinson, Minister of Education, Mr. J. Arthur Rank, prominent Methodist and a leading representative of the British film industry, and Sir Harold Mackintosh, President of the World Council of Christian Education. The meeting was the first of a series to be held in various centres throughout Great Britain to win youth for the Christian faith. E.P.S. Geneva

UNITED STATESBibles for Russia

The American Bible Society has received permission to send to Russia 10,000 Bibles, 5,000 New Testaments and 100,000 Gospels in Russian, and 1,000 ancient Greek New Testaments. These are a gift to Metropolitan Gregory of Leningrad and Novgorod who is at present in the United States and will ultimately go to the Moscow Patriarchate. E.P.S. Geneva







INDIASouth Indian Union and its Meaning

On the evening when the United Church of South India was inaugurated (see E.P.S. No. 36) on September 27th, a public meeting was held at Madras. Mr. Daniel Thomas took the Chair. He recalled the names of the pioneers of this union, Bishops Whitehead and Waller, and especially the late Bishop Azariah of Dornakal who supported the cause of union to the end of his life and would have been so happy to see it realised today.

"In the Church of South India", said Mr. Thomas, "we enter into a richer heritage and a wider fellowship than what we enjoyed in the individual Churches." We shall conserve all that is true and valuable in the Churches which have joined this union and also develop them so as to achieve a higher and nobler synthesis. "It was mentioned that, we in South India, achieved a union which the Churches of Europe and America have not thus far achieved; but it was in the fitness of things that we, the members of the daughter Churches should give a lead in the consummation of the union of the Churches. The children have become friends, and have formed themselves into a happy family, and have entered into a bond of unity and fellowship. And I hope and trust that the unity thus achieved will spread out to the parent Churches in Europe and America and bring them together into closer cooperation and ultimate unity. I also hope that the unity which we have achieved in South India will lead to a wider unity throughout the country, bringing all the Christian Churches of this country into one great fellowship...

"United witness and united service - these should be our goal and objective. The life of the United Church depends on the life of the individuals and congregations scattered all over South India. It is only when we exhibit and show forth to the non-Christian world, the power and grace of God's redemption in our own individual lives and in our congregations that our witness will be fruitful..."

The Archbishop of Canterbury sent the following message for the inauguration of the Church of South India:

"I am glad to say that there will be many joint services in this country, at one of which I am preaching in London, so that our prayers may join yours as the new Church starts. I have every hope that increasingly the Church of England will be united behind you."

The Archbishop also forwarded the following resolution of the Archbishops and diocesan Bishops of England and Wales, which was unanimously approved: "We wish to assure the Bishops and ordained and lay members of our Communion who will be going forth to form with others the South India Church, of our prayers and our continued fellowship in Christ. It is our most earnest hope that God will use them and their fellow-members in the South India Church to set forward the Gospel with power and help the people of India to grow in unity; and that He will guide their venture of faith to the day when there will be full communion between the South India Church and ourselves."

The Archbishop of Canterbury added: "I hope it will indicate the warm sympathy and goodwill with which we follow your steps." E.P.S. Geneva



South Indian Union and its Message

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The Archbishop of Canterbury added: "I hope it will inspire the same sympathy and goodwill which we follow your steps." E.P.S. Editors



SWITZERLANDCommunity in Work

On October 21 the Swiss Study and Information Centre sent a series of theses to the Swiss Government on the subject: "Community in Work". These theses were unanimously adopted by a national congress held at the beginning of October at Macolin. Monseigneur Charrière, Bishop of Geneva, Fribourg and Lausanne, and Professor Emil Brunner of Zurich, placed the problem in its moral setting, "the only one which gives any possibility of terminating the divorce between the individual and the community."

"The first point to be faced", state the theses, "is that of the real meaning of human life. Two essential values must be fully restored: the freedom of human personality; and the harmonious human community."

"A contradiction is revealed if we compare the political rights of the citizen, and the rights of the worker in the system of economic production. In the political sphere the wage-earner enjoys equal rights with his fellow-citizens; but he is subordinate to them in the sphere of work. This contradiction is dangerous for the future of democracy where human personalities - whether their contribution to society is in the form of capital or of labour - must all receive equal moral rights, because they are all human personalities..."

"The situation is too often represented as a choice between capitalist liberalism on the one hand and totalitarian collectivism on the other; but this picture is inadequate. The solution... must find some way of harmonising the three essential values: freedom of the human personality, organisation of community life, and federalism."

How are these principles to be applied? "We must set up a new statute of labour, for the purpose of (a) translating into action the recognition of the principle that labour is not a commodity, and that economic, professional and business life are all equally essential forms of work in which human personalities have equal moral rights, whether their contribution to society is in the form of capital or of labour; (b) enabling all grades of workers to cooperate to an increasing extent in the management of national economic, professional and business life; (c) replacing salaried work (which is already an advanced form) by 'work-partnership'..."

E.P.S. Geneva

UNITED STATESBishop Dibelius in America

The Bishop of Berlin, Germany, Dr Otto Dibelius, is staying at present in the United States at the invitation of the American Church Federation and of the heads of the Evangelical and Reformed Church. He is giving lectures at various theological seminars. Bishop Dibelius was received in Washington by President Truman.

E.P.S. Geneva

U.S.S.S.The Hierarchy of the Orthodox Church

According to the official 1947 Calendar of the Russian Patriarchate published in Moscow, the hierarchy of the Orthodox Church is at present made up of six Metropolitans, 24 Archbishops and 36 Bishops.

E.P.S. Geneva







DENMARKGerman Pastors Meet Danish Church Leaders

From September 1 to 30, 1947, a theological conference met in Hillerød, Denmark, to which the Danish Ecumenical Council had invited 35 pastors from the Evangelical Churches of Austria, Czechoslovakia, Denmark, Germany, Hungary and Poland. The general organisation was mainly in the hands of Bishop Noack (Haderslev) and Provost Høgsbro. Lectures were given by Professor Nygren (Sweden) on "Problems of St. Paul's Epistle to the Romans", by Professor Skydsgaard (Denmark) on "The Roman-Catholic Church and the Ecumenical Movement", and by Bishop Fuglsang-Damgaard on "The Danish Churches".

The German participants expressed their gratitude to the Danish Church for arranging this conference "at a time when there are so many obstacles to real friendship and peaceful cooperation between our two nations". Their declaration continues: "As participants in this conference we were especially grateful that we had sufficient time to get to know one another and to discuss things together. This gave us the opportunity to talk over the obstacles to understanding between our countries in complete openness and sincerity, without concealing or glossing over anything."

The German participants confessed the guilt of their country in bringing war, violence, oppression and injustice to other nations. The other participants confessed that they were also responsible for the moral attitude of their own countrymen, and were therefore also guilty; that owing to the war they had allowed evil to overcome them, and had rendered evil for evil.

"We said what we had to say to one another", the statement goes on, "through the saving Word of our common Lord. And then God created a fellowship amongst us. Christ, Who bears all our sins, made us free, to confess our guilt and to forgive the guilt of others. We realised that where the love of Christ makes us brothers, we have a new opportunity of living together in confidence and peace."

The leader of the German delegation adds in his report, published on October 31st, that the German participants "had looked forward with great anxiety to the meeting in Hillerød, especially to meeting Czechs, Danes and Poles. The barriers between these nations and Germany has by no means been removed, because we meet as disciples of our common Lord. This discipleship makes it possible for us to meet, but it does not wipe out facts such as Lidice and Warsaw, the innumerable hostages who were put to death, the murder of six million Polish Jews, the imprisonments and deaths in the concentration camps, and the destruction of the peace, well-being and happiness of innumerable people. We Germans found it very moving that none of the brethren from Churches in these countries met us in a spirit of hostility, hatred or of refusal to be reconciled, although many of them had either spent years themselves in concentration camps, or had suffered through persecution and the destruction of their homeland. They had not forgotten - how should they forget - the experiences that they themselves and their country had passed through; but they had overcome those experiences; they had overcome them, because they did not use our wickedness to justify the evil among their own people... It was not human vengeance nor human attempts to conceal things which separated us or brought us together; but the reality of our fellowship in







Christ, in which guilt was confessed and forgiven, because this fellowship derived its life solely from the grace of our Lord. This sense of fellowship was the foundation of our life together, our talks and our prayers, during those weeks... Avoiding any kind of false 'Christian' programme and any human optimism, we tried to express what was the basis of our fellowship, the only thing which justifies our hope that our nations may be able to live together once again in confidence and peace."

E.P.S. Geneva

#### GERMANY

#### Conference of the Lutheran Council at Fulda

The Council of the Evangelical Lutheran Church of Germany met in conference at Fulda on October 15 and 16, with Bishop Meiser of Bavaria as President. The conference was on the one hand a further stage towards the formation of the United Evangelical Lutheran Church of Germany (VELKD) - see E.P.S. No. 16 - which had not been finally constituted before. On the other hand the future relationship of the VELKD to the Evangelical Church in Germany (EKD) had to be clarified. The Evangelical Press Service in Bethel-Bielefeld writes on October 29:

"After a report by the President of the Council concerning the church situation, Counsellor Brunotte (Hanover) reported on the work done up to the present by the constituting committee of the EKD, consisting of himself, Dr. Ehlers (Oldenburg) and Dr. Erik Wolff (Freiburg), which has been entrusted with the task of drawing up a constitution or church-order for the EKD. This was followed by a discussion in which emphasis was laid on the fact that the Lutheran Church - owing to its understanding of the nature of the Church - must stress the clearly federal character of the EKD as a church association. In carrying out Point 5 of the Resolution of Treysa passed by the Lutheran Council on June 4, 1947, the further procedure for individual Churches to join the VELKD was clarified.

It was further resolved that until the VELKD was constituted, the Lutheran Council should be declared the German National Committee of the Lutheran World Federation, and that every affiliated church should appoint one of its representatives as a permanent member of the National Committee. The National Committee was also extended by representatives of the various Lutheran organisations."

This report, which again emphasises the idea of federalism, ends by saying:

"As is proved once again by this conference of the Lutheran Council, the Lutheran Church in Germany still firmly maintains its desire to pursue the course of unity in the Evangelical Lutheran Church of Germany, and at the same time to continue its endeavours to promote fellowship with the other Evangelical Churches."

The same Evangelical Press Service in Bethel-Bielefeld writes on November 1, that the Provincial Synod of the Evangelical Lutheran Churches in Bavaria at its conference on October 31, in Bayreuth had decided to support the resolution of the VELKD:





"The Bavarian Provincial Synod passed a law ratifying this desire, and in a special resolution drew up a plan for carrying out the constitution. A letter to the parishes states that the Bavarian Synod wishes to retain inviolate the pure Confession as the imperishable heritage of Luther."

We are informed that this resolution will be carried out in connection with a clarification of the attitude of the Bavarian Churches towards the Declaration of Barmen and the problem of the constitution of the EKD. E.P.S. Geneva

#### GERMANY

#### Fraternal Council Confirms Important Statement

The Fraternal Council of the Evangelical Church in Germany met on October 15 and 16 in Detmold, and dealt with the "Message concerning the Political Course taken by the German People" sent out by its previous special session (see E.P.S. No. 31). The matter was fully discussed. A report from the Fraternal Council on October 20 says: "Nearly all those who criticised the message interpreted certain sentences in a different way from that intended by those who formulated the message. The criticism was due to a large extent to the different experiences in the spiritual and political situation in the West and the East."

The Fraternal Council resolved that an authentic explanation of its political message should be published by those brethren who had drawn it up.

At the same conference the Fraternal Council dealt with the draft constitution of the Evangelical Church in Germany, which had been drawn up by the drafting committee appointed by the Council of the Evangelical Church in Germany. "The Fraternal Council was able to declare its approval of the draft as a whole, and informed its members on the Council of the EKD of its desires for amendment of details." E.P.S. Geneva

#### NEW GUINEA

#### "Because we are His Children"

The following news item comes from the Australian Anglican Newsletter (October 1947):

"When 21 new church-wardens met at Gona, in the diocese of New Guinea, to plan their work, under the chairmanship of their parish priest, Father John Benson, who was a prisoner of the Japanese for three years, one of the church-wardens said: 'I think God would be happy if we sent half the balance of our offerings to Japan and used half for our own school. Then we shall be replacing our things and helping those people who spoilt our country to be better people, so that they will be helping ones, not spoiling ones. That is what I think God wants us to do, because we are His children'. To which the Assembly replied: 'These are good words and we shall do so'.

"These are the people whose teachers were killed and whose churches and schools were demolished by the Japanese." E.P.S. Geneva



